

# WOMAN'S LIBERATION

# broadsheet 5

The Family

? ?  
Alternative





## letters

Dear Broadsheet,

You asked for specific cases of discrimination against women, and I would like to cite two:

1. Women (regardless of financial or marital status) are not permitted to become members of the Auckland Trotting Club, although the powers-that-be are quite happy to accept a membership fee for two or three permanent "guests" as long as a man is the "official" member.
2. While attending the recent Law Conference held in Christchurch, I was horrified to learn that my husband had been co-opted to play cricket at a place called "Valley of Peace" where no women have ever been allowed since 1910 (or thereabouts). Had I had transport and/or had the slightest idea of how to get there I would have gone - as I have not been able to uncover one single reason why women are not permitted on this ground. It seems to be purely a sex discrimination which has been carried to absurd lengths.

Hoping these instances (which both made me furious!) are the type of thing you're looking for, and I'd also like to say how much I enjoy Broadsheet - keep it coming.

Diana Hoole

Dear Broadsheet,

Most interested in your editorial in October issue, and in particular certain comments made by Mr Muldoon, the fatuous pomposity of which stuck in my gullet, and I cannot let them go unchallenged, or without some attempt at clarification.

Let us examine one quote: "I think women are delightful as women" (good, he likes us! But no - here comes the crunch) "and the moment they cease to be women they become that much less delightful." What could be meant here? At what point do we cease to be women? If we have a hysterectomy, pass through the menopause; if we try to think, ask questions, dare to argue, want our own money; what could Mr Muldoon's criteria be? Could we cease to be women the moment we cease to titillate his emotions, flatter his ego, stimulate his sexuality, cater to his delight? Can this man truly be trusted to understand and meet the needs of today's young woman, let alone our older sisters, who have presumably quite passed the "delightful" stage?

Leonie Bozinovitch  
N.O.W. member  
Papatoetoe

## contents

This month Broadsheet looks at some families who have made a successful getaway from the usual pitfalls of darkest domesticity. Read our report - it might give you some ideas.

In our editorial Beverly Barron, a PhD student in psychology, takes modern marriage apart and doesn't manage to put it together again.

Other articles: Judy Warbam advocates communal living; Ann Bebrems reports on the work the Palmerston North group has done for single mothers; and Toni Church reveals the truth about the Brothers Grimm.

Not to mention letters to the editors, group reports, and 'Kicking Against the Pricks'.

## people

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WANTED



Articles: Letters  
Illustrations  
CASES OF DISCRIMINATION  
AGAINST WOMEN  
broadsheet



# wed-locked

As the sociology textbooks never tire of printing out, couples are more free to choose their partners than ever before, the differences in age and culture are less marked, the husband recognises the independence of his wife's demands, they are able to separate more easily if they so desire, they may share housekeeping, child-care, leisure activities, and the wife may even work! In fact, claim sociologists and marriage manuals, the modern husband and wife are so equal that marriage today can be termed "egalitarian" or "egalitarian".

Sociologists consistently fail to discuss the implications of the legal differences between husband and wife that come into effect when the marriage contract is signed. This contract is considered to be freely and equally entered into by both husband and wife, yet does the woman really know what she is about to sign?

Until 1891 in Britain, a husband had "by law, power and dominion over his wife, and may keep her by force within the bounds of duty, and may beat her but not in a violent or cruel manner." The brutality is still present but in a more subtle form. The "right" of the husband to "insist" and the "duty" of the wife to "submit" have not disappeared from the law. The legal responsibilities of the wife are to live in a home established by her husband, perform domestic chores, and care for her husband and children. The husband is legally entitled to his wife's services in the home and as it is wifely duty, she cannot be paid for these services. In return, the husband must provide her with "basic" necessities". He decides where the family shall live and if he decides to move and his wife doesn't go, she may be charged with desertion. She has no legal right to his cash income nor any legal voice in spending it. The supporter-dependent relationship, perpetuated by the law, extends into all spheres of the wife's life, even to the extent of determining who her friends are - usually the wives of her husband's friends with the continuation of the friendship being subject to his whims and desire.

Women have been granted the "right" to experience sexual desires and have these desires satisfied but always with the man calling the tune. The proliferation of literature pertaining to the increas-



ing of sexual pleasure usually clings to the conventional notions of the broader relationships between the sexes. Masters and Johnson's work has not been felt in these marriage and sex manuals, most of which could more aptly be titled "How to get to a man's heart through his genitals." The traditional "double morality" was invented by men for their own selfish purposes and still exists to deny wives the freedom men enjoy.

In the field of equal pay and opportunity, women acquired the chance to be educated and have a career about the time when the nuclear family replaced the old extended family where the woman's task was lessened with help from domestic servants and relatives. The demands of home and family made it impossible for women to compete with their male colleagues who were not burdened with the daily routine of home-making. "Where are the female geniuses?" - the answer is that they are busy servicing man and most have little time to fight for better working conditions or develop their own talents. The saying "behind every man is a woman" is not without substance. (e.g. Mme Matisse kept house and ran a millinery shop so that her husband could be free to paint.)

The Women's Liberation ethic stresses that it is the birthright of all human beings to decide the course of their lives but until they come out from "behind every man" this basic right is



# alternatives

roadsheet interviews people who are trying alternatives to the conventional nuclear family.

1 [redacted]  
Jenny and Richard have been living together for nearly a year. Although both regard their relationship as a long term one, they have been looking into the idea of having some sort of marriage contract specifying rights and duties with regard to housework etc. as well as what proportion each owns of mutually acquired property. Richard has been married before, and has experienced the bitterness that can arise when it comes to dividing possessions. They have discovered that in New Zealand it is illegal to have any sort of marriage contract without being legally married, so the best that they can do is set up some sort of partnership with regard to property only.

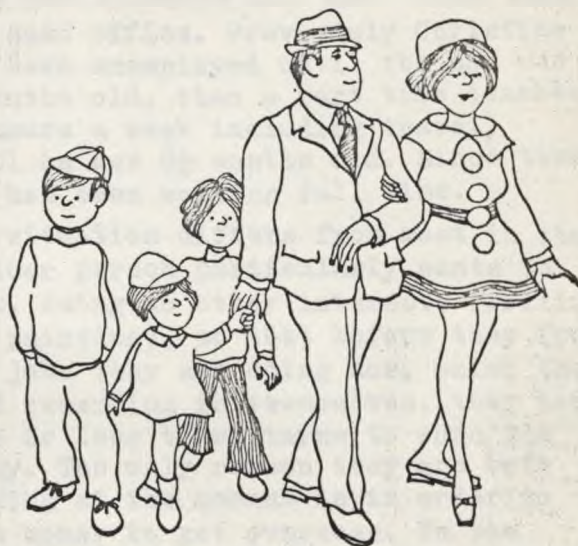
Richard has recently had a vasectomy, an unusual step for a man in his twenties with no children. He and Jenny are both absolutely certain that they would never wish to have children, either with each other or in any other relationship. He had no problems in getting a vasectomy, because, as Jenny says, they knew 'the right people' .. in other words, a sympathetic psychiatrist and doctor.

2 [redacted]  
Kathy and Gerald's marriage has evolved from the more conventional situation of husband working and wife at home with the children to a relationship where all areas of activity are shared.

Between them they run a bookshop although Kathy does not see her involvement in running it as long term. She has been attending University but is not yet sure in what field she will make her career.

Except for washing (Gerald's) and dishes and cooking (Kathy's) housework is done by whoever is home. Kathy is mainly responsible for the care of their two pre-school children although they attend a nursery three hours a day. These domestic arrangements are flexible and are changed to meet new circumstances.

They both have more free time during the week to pursue personal interests than the average parents. However, Kathy looks forward to the time when she can devote all her energies to a career as she feels she is only operating at quarter strength at the moment.



3 [redacted]

Some months ago, Josie, a solo mother, advertised for another woman in similar circumstances to share a flat with her. The response was much greater than she expected, which proved to her that many more solo parents would prefer this type of living arrangement if they had the contacts to be able to do so.

Rebecca and Josie found a three bedroomed flat near the city for \$26 a week. The girls are in a similar position: they are both young (22 and 24) and each has a child just turned two. They are both separated and neither receives any regular maintenance for the children- Rebecca gets none and Josie gets some very infrequently.

Rebecca is now finishing a course at training college and her son attends the creche there. Josie works three days a week with a city business firm while her daughter stays with another family, and works at home sewing on other days.

The new arrangement has allowed them to live in better surroundings at a cheaper rent. They share the housework and in the evenings the child care, as they babysit for one another when needed. Perhaps the main advantage however is the companionship for the child, and of course the adult company for Rebecca and Josie. They say the set up works very well for them and recommend it to other solo parents.



## 4

Four months ago ten people bought equal shares in a large old house in Ponsonby, with the intention of setting up a commune. Some of them were active in the women's liberation movement, and it was their intention to put some of their ideals into practice. Broadsheet visited them to see how their plans were working out.

When we arrived the population of the commune was one married couple with a pre-schooler, one couple with a legal separation, one childless married couple, one single woman with a baby and one other woman. One of the intentions of the commune was that people should not live in monogamous pairs, but this has not really worked out partly because some bedrooms have to be shared, and partly because it is not that easy to shed inhibitions.

Housekeeping is divided by a roster system. Some problems arose at first because the men had different ideas about how much housekeeping needed doing, but since the women were determined not to do more than their fair share, they have lowered their standards to meet the men's. Child-minding is not so equally shared; it tends to devolve more on the parents than the others. During the morning, Ross, father of Damon, aged three, and Bronwyn, the solo parent, stay home. These two would rather spend a little less time with the children than they do. At other times whoever happens to be around minds the children, but when it comes to jobs like changing nappies, it is more likely that one of the parents will do it.

Except for housekeeping and house maintenance, money is not shared. The main reason for this is that everyone has different ideas about what they want to do with any spare money. Ross is supported by his wife, Fern, who says that she is repaying him for the time that he supported her when their child was young. Bronwyn supports herself with a part-time job and some money from the child's father.

On the whole, the commune works well, although perhaps more stresses would be placed on it if there were more children. Most who live there have had first-hand experience of Kiwi suburban married bliss, and find their new arrangement infinitely preferable. As Fern says, "You have to try to live women's liberation".

## 5

Christine and Samuel are both 25 years old, have been married for 3½ years and have one 19 month old son. Both work in the same office. Previously Christine had been unemployed until the son was 4 months old, then a part time teacher (6 hours a week including travel) until he was 8½ months old. Since then she has been working full time.

The situation differs from most in that neither person particularly wants to work, owing to other interests (writing and painting), so that before they found the jobs they are doing now, which they find rewarding in themselves, they had more or less taken turns to earn the money. The only reason they are both working at the moment is in order to save money to get overseas. In the future they envisage a situation where husband and wife will alternate as money earner, to give each the freedom to pursue his or her own aims. Neither partner has any careerist or material aims apart from artistic ones.

They both share domestic work at present, but they still find themselves doing work which suits their conditioning, so that Christine does all the cooking and washing. Samuel does the rest of the housework and other tasks. Christine gets the child up in the morning, while Samuel baths and feeds him and puts him to bed at night. They hope to gradually work towards a situation where all tasks are equally shared, so that no one person has to do all the cooking, washing etc.

Financially things are arranged equally - they have a joint bank account and make all financial decisions together. They find it easier to save if all money goes into the one account, whatever the disparity between their personal income at any one time. They find this works well and see no likelihood of changing the arrangement in the future, even if it happens that one person ends up supporting the family for a long period of time.

As far as their child is concerned, they feel they are very fortunate in having an excellent 40 hour per week baby-sitter, who loves their child. He is extremely happy, and shows no "neurotic symptoms". If he seemed at all unhappy, they have decided that they would not both work at the same time, but would take turns to earn. It seems likely, unless they settle for some time in one place and find a good person, that this will be the arrangement for most of the time they spend overseas.



## alternatives

6

The Cochranes - Robert (30), Elaine (29) and Anna (5) live in an old house in the country about 35 miles from Auckland.

Not long after Anna was born, Elaine realised that she was not temperamentally suited to child rearing: she describes herself as a non-creative person and says she found a full time home environment depressing and unstimulating. When Anna was 2, Elaine taught part time at secondary school while Anna stayed during the day with a near-by family who also had a 2 year old. Robert was teaching full time until the end of the same year, when they decided that it would suit them better if Elaine worked full time and Robert stayed home where he could spend more time painting.

At first Elaine did part of the cooking and housework, but gradually the situation has changed, and for quite some time Robert has been doing all the cooking, 90% of the washing (all machine-washable clothes) and all the housework. They share a casual attitude towards cleaning and tidying and Robert says he does only the basic essentials.

In Anna's eyes, Robert is definitely the traditional mother figure. He helps her get ready for school (and earlier the creche she attended several hours a day), makes her lunch and takes her to and from school. He is the person she turns to for food and attention, while Elaine finds Anna seeks special approval from her and is usually better behaved for her.

Next April Elaine will finish a 3½ year training course at the psychiatric hospital where she works, and eventually intends to do social work in the same field. She earns about 99% of the money coming into the household. Robert does relieving teaching very occasionally, but at the moment the money he earns from his painting barely covers the cost of the materials.

Elaine and Robert agree that their arrangement suits them both very well, and say that many of their friends are fascinated by and often envious of the life they lead. However other people are not so approving. Robert says that those people who regard painting as a hobby think he is having a long holiday and Elaine is being a martyr in supporting him; an attitude which infuriates them both.

Although they are strong minded and largely unaffected by social attitudes, Robert still feels guilty if Elaine is exhausted after a bad week at work, and Elaine says she would feel very guilty if Anna ever showed signs of being unhappy because of the situation. But, apart from occasionally needing confirmation that "daddies do look after kids too", Anna is a very independent and well adjusted child, and ironically her present ambition is to be a mother and have lots of children.

7

Susan, a teacher in her late twenties, has a nine year old son. She left her husband when the baby was a year old, went to live with her parents, and resumed her teaching career. Her mother minded the child while she was at work for the first year, and she later shifted to a rented house and sent Robert to a day nursery. He was unhappy there at first, but later got to like it, and she feels the experience has done him no harm in the long run.

Since Susan left her parents' house she has tried sharing accommodation with various girls without children, but they have often been unsympathetic to the problems of a solo parent, and find it hard to tolerate the usual mess and noise a child makes, which is ironical, since they usually intend to have children later on. She feels that an ideal set-up would be to share a house with other solo parents.

Money has not been too much of a worry because her job is well-paid (she doesn't see how some solo parents manage on low incomes), but she resents the fact that her ex-husband seldom contributes, even though she has had him taken to court for not keeping up with the maintenance. Apparently he shifts jobs frequently and the Department makes no effort to trace him, and since he is (theoretically) voluntarily paying off arrears, she cannot get an attachment order.

On the whole she is contented with her present way of life, but things would have been harder if she had not had a good career and aggressive personality. One of the great advantages of being a solo parent, she says, is that there are no arguments about how to bring up the children.



Nick and Penny have for the past seven months been sharing their old Ponsonby villa with Sue and Brian. This decision was made because they like each others' company. With five children (four of them pre-schoolers) the emotional demands made on the mothers during the day can be great, but the women felt the greatest advantages of the system were felt by them and the children. Company during the day time, especially for Sue, whose husband works long hours at a hospital, and an increased tolerance of the demands of other people were the main benefits they felt they had gained. And for the children, while each had some adjustments to make, learning to co-operate with each other, increased confidence, and the opportunity to relate to other adults were seen as enriching experiences. The only difficulty experienced by the adults was coming to terms with the noise created by five children. Brian finds this particularly difficult, since he is at home less and is not as involved in the day-to-day living of the household.

The major burden of child rearing and housework falls on the women who regard their daily activities "like going to work". Both women have, for the time, given up their own pursuits (one as a painter, the other as a musician) to devote themselves to the care of the children, which they see as very fulfilling. While others might see in this situation possibilities for freeing the women to some extent during the day time to do other things, Sue and Penny do not babysit for each other as they feel it is unfair to leave one person in charge of four pre-schoolers.

Both couples stressed that such an arrangement has only worked for them because each family was stable as an individual unit. They maintain the identity of each family by separate family outings in the weekend and by keeping bed-time as a time for the children to be alone with their own parents.



Early in their marriage Liz and Bill found that their relationship was not flourishing with continual daily contact. Four years ago they tried keeping separate establishments and found that this, for them, is the ideal way of co-existing happily. Initially Liz lived in the family home with their one child while her husband took a flat nearby. She began to teach and employed a person twice a week to do housework and help with child care. Liz and Bill saw each other three or four times a week for lunch, dinner or the night. Bill had Catherine, their daughter, for one night a week. She looked forward to this as her special night by herself with her father.

This unusual relationship works so well for them that on a couple of occasions they have gone back to living together as a family only to find that the old difficulties arise again.

Earlier this year they tried living together with another family with whom they were friendly, on a small farm. There was no formal organisation in the running of the house but looking back Liz sees this as a fault. Differences in child-rearing methods were the main area of conflict. The other couple did not like what they saw as Liz's inability to cope with their children. Difficulty was also experienced in the sharing of personal property. All felt obliged to share as total sharing was intended when the two families began living together. But they found it hard to see possessions which they prized being misused. Liz feels it would be better to dispose of all personal property before hand.

Liz and Bill are now looking for a block of land where they can again set up separate living quarters. They hope to have a number of units on the land so other people can come and stay or live. In this way they can maintain their individual privacy and freedom while having others close for company whenever it is needed.

Sandra Coney, Hilary Haines, Kitty Wishart.

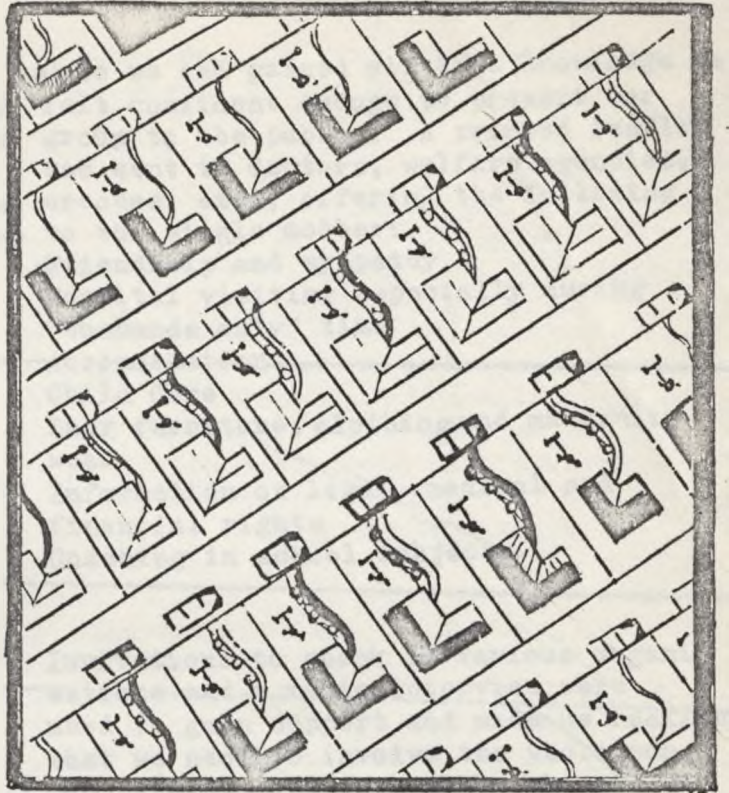


# The Case for Communes

I believe communal life is the only form of living which will finally enable women to cast aside the tedium, and drudgery, of housework. It will not only allow women freedom from household slavery, but also free both men and women from the economic bondage which our present society imposes through the way the nuclear family lives.

Once set free from the bonds which chain her to the kitchen sink, woman will be able to take her place in society, to use her abilities and creative powers at work and at leisure. We will have less suburban neurosis, less damaging relationships with our children, more time to explore many wider fields of knowledge and to be more relaxed in relationships between the sexes.

Gone will be the many harassed, untidy women who now dash through the housework, then cope with their husband's and children's needs and demands, and often a job as well. Gone also will be the present ever-increasing problems of the solo parents who cope with pressures so great there is neither time nor money enough to manage, and who can have little or no social life of their own. What kind of ideal commune should we be striving to set up as part of New Zealand life? What will it replace? Let's take a look at a typical Auckland street with, say, a hundred homes in it ... we see 100 houses, requiring 100 mowers plus operators. We see 100 women slaving over 100 stoves, sinks, washing machines, clothes lines, vacuum cleaners, irons, baths, etc. At the weekend we see 100 men washing 100 cars outside 100 garages and digging 100 gardens. All these people are thoroughly conditioned to multiple duplication of goods and to the time and money consumed in obtaining and maintaining them.



Who benefits? Not the consumer, and least of all the women - only the manufacturer and employer.

One alternative to the bondage of this consumer merry-go-round is state-built multistorey apartments consisting of bedrooms, a living room, facilities to make snacks, shower and toilet, with full bathrooms for each floor, dining rooms at ground level, competently staffed and operated; child care centres on the premises, laundries, cleaning staff, evening child care stewards for each floor for parents' leisure hours. All staff employed this way should be paid in accordance with their useful contribution to society, not on the present basis of profit making productivity.

Real liberation will not be achieved for all women until residences of this type, or something similar, are available. Equal pay and job opportunities are only the very beginning of the battle, and one should not lose sight of this when outlining our manifestos for women's liberation.

J.A. Warham

## Coming Events

MCA Stadium  
Auckland

5-16 September 1972

"United Women's Convention"

to commemorate the 80th Anniversary of  
Women's Suffrage

Aims:

- (1) to raise the status of women in New Zealand
- (2) to discuss the roles of modern women
- (3) to consider ways of helping women to cope with their changing roles

4) to further cooperation among women's groups and individual women.

The Convention is sponsored by the Auckland Workers Educational Association (WEA), a widely based organisation which provides adult educational programmes on a broad number of subjects, in cooperation with women's organisations throughout N.Z. The Planning Conference will take place on Feb.17. Cherry Raymond is to be Convention Director, Toni Church Convenor, and each women's organisation in the major centres of N.Z. will be asked to send two elected delegates.



# Single Mothers



## PALMERSTON NORTH WOMEN'S LIBERATION

Our movement began in November 1971, and from the beginning we were determined we must be an ACTION group in order to impress and to convert the public to the ideas behind women's liberation. Committees were formed to research and act upon certain topics - child care, abortion law reform, family planning, and the single or unmarried mother.

## AID TO SINGLE MOTHERS

I have three aims in mind in writing this article for Broadsheet.

1. To achieve a change in public attitudes towards the single mother.
2. To achieve legal changes which will improve the status of the single mother.
3. To ask readers if they would consider setting up a group such as ours in their own areas.

We use the term "single mothers" rather than "unmarried mothers" because this was suggested by an Australian single mother's group and partly because the latter title is a negative one. We feel too that the single mother has problems peculiar to herself in comparison with the widow or separated mother. The term "solo parent" shields us from knowing these problems.

Our committee on single mothers is a large one and includes some single mothers. We began work by reading anything we could find on the topic but realised the Society for Research on Women in New Zealand Report on Unmarried Mothers 1968 was the most useful. Reading revealed that all single mothers have the potential to be good mothers but material circumstances often do not enable them to reach this potential. Facilities available to the single mother in our city - Salvation Army, Birthright, etc. - were then investigated and these investigations advertised our existence. With considerable frustration we managed to untangle her confused rights in regard to social security benefits.

This work revealed problems that require greater examination e.g. that a pregnant woman of under 20, who has presumably the same expenses as a pregnant woman of over 20, is not entitled to the same amount of money. Laws such as these must be changed. The right of the single mother to keep her child must not be impeded by confused knowledge and inadequate facilities.

Once we had gained all this knowledge we felt confident enough to present our group to the public. A printed leaflet was sent to doctors, welfare agencies, creches, etc., offering the following to the single mother:

Friendship and sympathy

Hospital visiting especially during "husbands only" time

~~Accommodation~~

Child Care

Baby furniture, clothing and maternity wear

Information on legal, medical and financial rights

Coaching in school subjects.

Invitations to speak to various organisations and a radio interview were used to gain support and made us realise that we need to involve the whole community if we are to get the changes we want. So some people have donated things, others are knitting donated wool and others are involved in child care and accommodation organisation.

From the beginning we were aware that the single pregnant women and the single mother needed to be well informed on their rights but this information was difficult to obtain and many must find it hard to understand. With the help of the City Council we have had an information booklet published. The Social Welfare Department encouraged us here. This Department has also proved its willingness to work with us especially in finding accommodation for those who have nowhere to live.

An exciting contact has been made with the Australian Council for the Single Mother which suggested we turn our organisation over to the single mothers themselves so making it a self help organisation. We agree that the single mother is the best person to understand and handle the problems facing other single mothers. This suggestion from Australia is now one of our aims.

Ann Behrens





# snow white as sexist propaganda

I had been thinking about the negative conditioning of women, and how pervasive it is in our society, so I picked one children's fairy tale, entirely at random, and did an analysis of it. The one I picked was "Snow White and the Seven Dwarfs", and by the time I had finished I decided that, for women, the story is far more subversive and dangerous than a book like Mein Kampf.

First of all, the Stepmother: stepmothers are always evil and rotten in children's literature. No wonder children have difficulty accepting a stepmother for she is always evil in their imaginations. Now the mirror is the catalyst for the whole story, and this is very appropriate in our society. A woman's entire destiny is bound up with what she sees in the mirror. If she sees in there what society considers to be beauty, she will get a good man - that is, one with status who will maintain or increase her standard of living. If she sees what society considers to be ugliness, then she will not only feel inferior all her life, but will be regarded as inferior. So this mirror is rightly the catalyst in the story, for it is when Snow White surpasses her stepmother in beauty that all hell breaks loose. Here our impressionable little readers learn that one must not only be a peerless beauty to be top dog in the female world, but one must be the unsurpassed beauty, the most beautiful of ALL to be a heroine. And goodness, of course, is linked only to unsurpassed beauty; nobody pities the stepmother for being so bung-up on her looks that she will murder to remain pre-eminent. We all understand exactly why she flips her lid. It is because stepmothers are so wicked and because physical beauty is so outrageously, so cruelly, so insanely important in our society - particularly for women.

So the stepmother tries to get rid of Snow White - and note the name, which symbolizes innocence and unblemished chastity. In fact, frigid chastity - but that's o.k. That will keep her virgo intacta till the Prince arrives with his wedding ring.

But the hunter who has been paid to bump off Snow White can't possibly do it - I

mean, how could you EV'R bump off the most beautiful girl in the world? It simply couldn't happen. So, his courage turned to jelly by the sight of her exquisite helplessness and beauty, he lurches back to the wicked stepmother with an animal's heart instead. This is not so inappropriate because now we have the touching scene with Snow White left in the woods. Please note that in every fairy tale or nursery rhyme the heroine never does a damn thing. She is never an actor, she is always acted UPON by circumstances and, of course, by that prime actor, the hero.

So she, being utterly beautiful, and also utterly stupid and helpless, wanders around in a daze - but she is helped and guided by throngs of eager little animals who are also bowled over by her ineffable beauty. This leads us to conclude that Snow White is perhaps dumber than dumb animals. But anyway, they lead her to a cottage which turns out to be a housewife's nightmare. It is inhabited by seven crummy, lazy, untidy bachelors - and naturally, since she is a female, and only FEMALES, even exquisite beautiful ones, are suited to housework, she turns to and cleans up this hideous pigsty of a seven-bachelor pad. We all know that women instinctively do housework - it comes down in the genes - so naturally Snow White KNOWS how to do it, even though she has never lifted a finger up till this point. Somewhere in this dumb stupidity of beautiful women lies dormant an eager efficient housewife. The dwarfs, of course, are engaged in fulfilling the capitalist dream - digging for diamonds. The product of their labour is of no earthly use to anyone really, except as a means of exchange in the market place - but they go off to their labours extremely cheerfully with all those HIHO HIHOs every day. And who wouldn't with a clean house and a hot meal to come back to?





Sexist Society. - Kodgley & Cederman

Alister Taylor. \$2.95 approx.  
An examination of New Zealand  
attitudes to male/female roles.

Patriarchal Attitudes. Figes

Sphere. \$1.25  
A very readable account of the  
historical development of  
sexist attitudes.

## suggest these for christmas

Women's Suffrage in New Zealand. Grimsbaw

Auckland U.P.  
The only full historical survey of  
the fight for the vote in New  
Zealand.

Dialectic of Sex. Firestone

Paladin. Approx. \$1.70  
This powerful work by a young  
radical American woman will be  
available in paperback early next  
year. Order now.

Most of these books should be available  
in good bookshops all over the country

Urban Women. Society for Research on  
Women. \$4.50

The only collection of recent  
facts and figures on New Zealand  
women.

Sexual Politics. Millett

Abacus. \$1.90  
The first popular work of the  
modern feminist revival,  
now available in paperback.

Voices from Women's Liberation. Tanner

Signet. \$1.90  
A good collection of writings by  
19th century and present day  
feminists.

MS magazine. \$US9 per year. Dearer  
through shops. Well worth the  
money.

Broadsheet \$1.50 per year.



Snow White is now really in the manure, with her poisoned apples - and note that and from my point of view, with THIS deal it was an apple that sent Adam and Eve she's got, I would gladly eat a poisoned cut of the Garden of Eden, and it was apple any day. She is an unpaid labourer the woman's fault in that case too. with no holidays, no overtime, no tenure, Well, you know the ending. Snow White and no worker compensation for injuries is out cold preserved under glass like some choice banquet DISH for the prince. on the job - a typical housewife, only Only HE can bring her back to life, only worse. It is, of course, essential for HIS-kiss will do the trick. these men to be about three feet high And so our passive, good, beautiful, around the house, there can be no sus- utterly stupid female heroine lives picion of sexual contact between Snow happily ever afterwards, only through White and the seven dwarfs, because she the activity of the male. must remain virgo intacta for the Prince. And after you tell girls this same story Now try to imagine this story if these in about 7,562 different ways - is it seven men had all been six feet tall. so very surprising that they end up Anyway, along comes the wicked stepmother believing it?

Toni Church





# kicking against the pricks

An article in the latest issue of 'Consumer' dealing with vaginal deodorants complains about the objectionable advertising of this commodity and quotes a New York psychiatrist as saying "While fostering an overt message of a feminine 'sexy' woman, the implication of need for such a spray conveys a message of woman as being dirty and smelly - extremely damaging to a woman's sense of self."

'Consumer' recommends a good old rub-a-dub with soap and water as being much cheaper, just as effective and less likely to cause irritation.

We hear residents of Martin Crescent held a party to celebrate their victory over Tintown. No comment.

Another gem from our increasing collection of Muldooniana: We read that Mrs Muldoon always agrees with everything her husband says. Sexual politics?

Hilary Haines

Shirley Chisholm, the first black woman ever to be elected to Congress states: Our society is just as anti-feminist as it is anti-black. As a member of both groups I speak from personal experience. For me, being black has been less of a handicap in politics than being female. Still I face those sickening innuendos that I'm just a woman in a man's job, or that I'm too masculine because I speak up and fight back. Women can rise above this kind of thing and take their rightful place in public service only if they have confidence in their own resources and expertise.

Freezing workers at Whakatu have cost the works \$264,000 so far because they refuse to work with women on the eviscerating tables. Apparently they feel that handling sheep guts is not a fit job for women.

A friend tells me her husband vomited the first time he changed a nappy into which his son had defecated. Another severely depleted the nappy supply in his household by putting all soiled nappies in the rubbish tin rather than wash them, while his wife was in hospital.

Women the weaker sex?

## Quotes of the month:

Muldoon "Have you noticed how the ugliest ones always have the loudest voices?" How old hat can you get. They were using that sort of tactic in the 19th century when women were fighting for the vote. I guess we're all supposed to rush home and smother our faces with Max Factor and start sewing sexy little numbers and practise speaking in dulcet tones. The funny thing is Rob himself is striking proof of the validity of his argument.

Marshall "All true New Zealanders have played Rugby." I wonder if Mrs M plays the game.

Holvoake "Why should housewives be included in the Compensation Act? They don't earn anything, therefore, in the event of an accident they have nothing to lose."

Status: housewife

Job Specification: On duty 24 hours a day, 7 days a week. No holidays or sick leave or retirement age. No pay and no compensation in the event of accident. No thanks.

National really does come up with some crackers.



Nineteenth century anti-suffragette postcard.

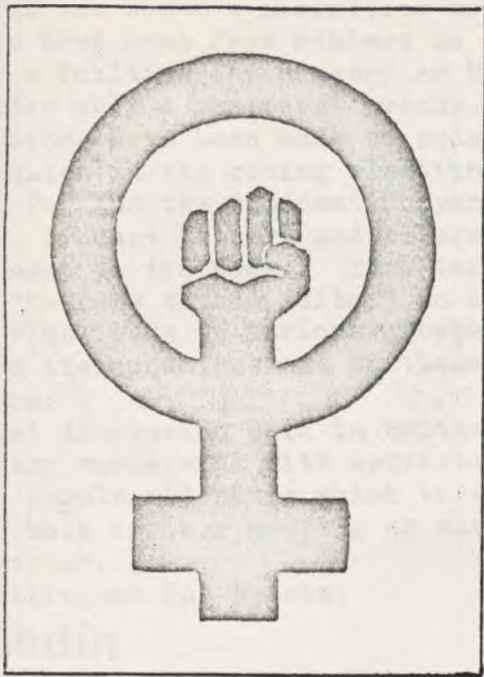
Many letters have appeared in the daily papers from women who are no longer taking remarks like those quoted above lying down. Keep it up! "They" must not be allowed to forget that 50% of the population is female.

A visitor from Australia was accosted by a man in Queen Street who grabbed hold of her breasts and said "That's a fine pair you've got there ..." and more remarks of an obscene nature. When she elbowed him out of the way and told him where to go he retaliated with "You're just a bloody slut, anyway."

Sandra Coney



# broadsheet report



## Auckland Womens Liberation

### KnowHow

About thirty people have completed a course of lectures given by experts from the VD Clinic, Citizen's Advice Bureau, Youthline and Family Planning, KnowHow is open from 4-8p.m. Tuesday and Wednesday and Saturday 10a.m.-1p.m. Response from young callers has so far been slow but this was expected. It will take a while for word to get round. The 'Star' and 'Herald' have had articles on KnowHow and 'Thursday' magazine gave quite good coverage. TV's 'This Day' has interviewed us and posters are being made.

We are talking to groups regularly and are about to embark on some sessions to brush up our public speaking so more people will be available to speak to schools, women's groups etc.

Broadsheet takes up a lot of time for many of our members. We still need help with typing, art work and SELLING. Groups - you can get BROADSHEET for 10 cents and make a profit selling it. Individuals - there are many places you can sell the magazines - work, friends, play centre, meetings etc. It sells very well and is especially useful for people who otherwise have no other contact with Women's Liberation. If you can help phone Rosemary Ronald 689494 or write 48 St Andrews Road, Epsom, Auckland. We meet the second and fourth Tuesday of each month at Flat 1, 25a Princes Street at 7.30 p.m. For more information about our group phone Sandra Coney 687887  
Sharyn Cederman 74974  
(evenings)

## Women for Equality

Women for Equality have been working on their Women's Liberation display, to be held in the Auckland Building Centre during the last week in January. We are planning displays on Equal Pay and Factory Women, Abortion and Child Care, the History of Women in New Zealand, Children's Liberation and the Future and Ultimate Aims of Women's Liberation. We are ordering books and film, and planning a creche. There is lots of work to be done, and if anyone is interested in helping, or has any bright ideas, come to a meeting!

On Guy Fawkes Night we held a bonfire at 8 Winn Road. We burnt an effigy of Muldoon and sold sweets, drinks and sausages, and held a quickfire raffle. We raised some money towards the Building Centre Display and had a happy night.

We have held one Play Reading of 'The Doll's House' by H. Ibsen. We had a barbecue and beer before we read the play, which made for a congenial night. We decided to read the play once more as there was so much to it and we felt we would appreciate it even more on a second reading. The next play we want to read is 'Lysistrata' by Aristophanes.

Several of our members showed Women for Equality's support for the Northcote women who were evicted from their day-care centre on Wednesday 8 November. A public meeting will be held shortly to discuss further action. All child-care centres in New Zealand can be threatened by this type of action.

We will inform Women's Liberation groups when the public meeting will be held, and hope to get your wholehearted support. Our meetings are held at 10 Ponsonby Road, Ponsonby, on Monday nights at 7.30 p.m. Anyone is welcome.

## N.O.W.

Now is concentrating on getting women interested in what politicians say - not an easy job. But many women have made contact with candidates and found out how enlightening this can be. Some few candidates have shown an appreciation of our aims but both major parties have not yet realised that women are voters. Obviously feminist groups have much to do in the next three years. During the next few months we intend taking a new look at ourselves and our aims before we plan next year's campaign.

For information phone Deirdre Milne 689682 or write NOW Box 2946 Auckland.



# Nelson

NELSON ORGANISATION FOR WOMEN'S RIGHTS meets fortnightly in various houses. Members have spoken to groups such as DSIR, colleges, the Institute of Management on the Women's Liberation Movement. Offers have come from members to help staff a fulltime day nursery as Nelson provides only a shoppers' creche. Approaches have been made to prospective candidates in the coming elections on Equal Pay and the Accident Compensation Bill. Protest letters and telegrams were sent to the House. This together with "Letters to the Editor" on abortion plus talks to various groups has raised the consciousness on these matters.

A panel discussion held in September was very successful with approximately sixty people attending which encouraged us to hold another meeting on marriage in October.

72 Washington Rd, Nelson.

## Dunedin

The Dunedin group recently won a court case which arose from their protest at the Miss New Zealand contest in June. "It was clear that the demonstration was not aimed at the contestants and we had no intention of preventing patrons from attending; our aim was mainly educational. ... A patron ... took it upon himself to seize our banner and bit some of us. We brought charges and ... he was finally brought to court on October 9; and after hearing witnesses for about three hours, the magistrate convicted the irate and unrepentant patron. Lest we think he is an isolated example, a father of five told the magistrate that, had his wife not been there, he would have done the same thing as the accused, who never thought we were serious in laying charges. In fact, the police tried to dissuade us at the time. The defence lawyer said that it was only a storm in a teacup. But we resent sexual exploitation, we will go on denouncing it, and we don't think protesters should be assaulted. Should people conclude that we will forever turn the other cheek?

We have spoken to many groups recently, but may reconsider the whole matter of speaking to men only groups. The Cargill Round Table audience was particularly rude and did not seem to realise that we never beg to speak to them but are invited. We keep hoping to reach a few who might have a wife or daughter, but it may be just a waste of time. We would welcome opinions on this. Since Jaycees refused to create chapters for women, we think we should refrain from speaking to them in the future. Our Introduction to Women's Liberation is still on sale for 20 cents. Dunedin Collective for Woman.



Classified Ads - 25c per 10 words.

## advertisements

### WANTED

A couple to rent a large double bedroom in commune trying to live out Women's Liberation ideals (e.g. both men and women do the housework and cooking etc). The rent is \$10 a week. The house is in Freemans Bay.

Please phone 769-560 if interested.

We also have a small single room in the same house for a man or a woman. The rent is \$4.50 a week. This room may only be available for six months.

### Women's Liberation

#### T. Shirts for Sale

Coloured shirts	\$2.50
White shirts	\$2.00
Coloured singlets	\$2.00

Women's Liberation motif and lettering screenprinted on them.

### Women's Liberation

#### Badges for Sale

20 cents each

5 different colours.

For T.Shirts and Badges Phone 769-560

Address: 8 Winn Road,

Freemans Bay, Auckland 1.

**Broadsheet  
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Auckland 3.

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I could sell extra copies of broadsheet ☐ Yes ☐ No

How many? ☐ \_\_\_\_\_